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SEPTEMBER, 1938

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THE SPIRIT OF MISSIONS

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William E. Leidt, Associate Editor

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The Cover: Graduates of St. Luke's Hospital School of Nursing in Manila receive baskets of white cadena-de-amor from the underclassmen. This ceremony follows the awarding of the diplomas to the graduates, who this year numbered seventeen and included Igorots, Mestizas, Tinguians, and Filipinos.	

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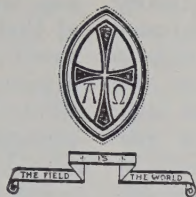
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The Spirit of Missions

VOL. CIII, No. 8

SEPTEMBER, 1938



THE TRANSFORMATION OF NODA—*Missionary recounts life of Japanese beggar who became a follower of Jesus; result of Worker-Giver coöperation*

By THE REV. J. KENNETH MORRIS
Church of the Resurrection, Kyoto, Japan

THIS IS A story of the power of God at work in this world of sin and sorrow. It is not extraordinary; every missionary at home and abroad could relate a similar tale. The missionary worker and enterprise are God's instruments in His work of redemption. Withdraw them or limit them in their work and God Himself is limited to that extent in His effort to build His Kingdom. Thus there is a direct relation between the Worker in the field and the Giver in the home church. The Worker translates into action on the field the life of the Giver as embodied in the gift; together they bring new life to those who walk in darkness. The missionary enterprise is a glorious coöperative effort between those in the home church and those on the field to make God known to all men everywhere.

And now to show you—the Givers at home—a glimpse into the way God works out His plan through us—the Workers on the field.

Noda is dead, now. Only two or three who knew him attended his funeral. Not even one member of his family attended. His sister, the only close relative living, did not care about him; and his brother-in-law said he was too busy to come.

There was even no one to receive his ashes: they are now at the church. The truth of the matter is that with a few exceptions no one in this city of a million people cared one way or the other whether Noda lived or died.

But Noda's life and death are of vital significance to society and to Christianity and of incalculable value to those who knew him and saw God's power at work in his life. Noda was a moral miracle. When he first came to the Church of the Resurrection, Kyoto, he was a human wreck, spiritually and physically; under our very eyes he became a new creature in Christ Jesus. Like the blind man whose sight Jesus restored and who could not give an explanation of how it happened, Noda could have said, "One thing I do know, that although I was morally corrupt, sick, friendless, homeless, and hungry, now I am a new man following after righteousness and possessing love, joy, and peace in my heart."

The first time I saw Noda I felt that I was in contact with everything low and filthy in the world at once. He wore a dirty kimono half open at the top showing a dirty undershirt that once may have been white. His hair was past description. His face and neck were covered with horrible syphilitic sores which were draining. He was blind in one eye. Disease had partially withered one arm. Although, only twenty-seven years of age,

he stooped from general weakness and malnutrition. He was a beggar.

Noda came to the church door late one autumn afternoon. I had been talking with a young man who had graduated recently from a Christian university in Kyoto, but himself not a Christian. He was the son of a rich farmer and landowner. He was immaculate in a well-tailored Western style suit; polished, attractive, about twenty-seven years of age.

We had been discussing practical Christianity. Having attended a Christian school, he knew a good deal about Christian teaching; he had listened to countless talks in the school chapel. But, to him, Christianity had not come to grips with real life. I had been telling him about the Church of the Resurrection and our attempt to reveal God's love through our social service program. I remember saying that there was no point in talking about God's love unless we intended to do something about it. At our church we tried to give constructive help to every individual who needed it, and through the health clinic, visiting nurses, kindergarten, fresh air camp, day nursery, Church school, and other activities to help the community in solving its problems; witnessing in practical ways to Christ's love for humanity and His power to help all men to a better life. We had been discussing these things for an hour or so when my friend rose to go.

I walked to the door with him and there stood Noda, mumbling, with one hand outstretched for alms. Here was a challenge. I felt at once that this meeting with Noda was no accident: the hand of God was in it. Here was an illustration of all that I had been saying, only worse than anything I had yet experienced. Great was the need, but greater was God's power to meet it.

Looking at Noda for a moment, I said to him, "I could give you some money, but tomorrow you would be just as you are now. What you need and what I would give you is a New Life." Hardly had I uttered the words than I began to doubt if the man could possibly grasp my meaning; how could these simple words of mine penetrate through the thick dark-

ness of his world and touch a lingering spark of good in his heart? But the words from my lips were winged on their way into his consciousness by the Spirit of God. Noda raised his head, looked steadily in my face with his one eye for a moment, as if something long dead within him stirred, then suddenly, fairly gasping the words, he cried, "That is what I want—A New Life!"

My friend stood silently looking on at this drama of a man being born again.

"Are you able to work?" I asked.

"Yes, a little. I am not strong," he said, "but I will do anything I can."

At that time we were mowing the churchyard and, so, pointing to the lawn mower, I asked if he could push it until dark. If so we would give him money for his lodging and meals until the next day when he must come for an examination and to start treatment for his disease. He agreed and began to mow the lawn.

I do not know what my friend thought of this. He left without saying. He and Noda lived in such different worlds. I heard no more of him until one day he sent two grape vine plants to be planted in the churchyard. Later I heard his family had lost everything. How strange our paths turn out to be! The rich young man with culture, money, home, and friends might have had Christ to guide him through the valley of adversity, but instead he went away, perhaps, trusting in his riches! Noda, with nothing, came humbly to Christ and into an inheritance that will never pass away.

After an hour or so I told Noda he could stop and asked where he stayed; what lodging and meals would cost until the next morning. He said he stayed in a "flop" house for three cents a night, and his supper and breakfast would cost four cents each. I gave him just this amount and told him to return the next morning. As I looked after him going through the gate, I thought, will this man come back? Does he really want a New Life? And I prayed God to send him back.

The next morning he was there, although he had had to walk five miles from the lower end of the city. At once one

of our workers took him to a nearby hospital for diagnosis and treatment; our clinic is not equipped to treat diseases of this kind. Of course Noda had no money, so we agreed to pay for his treatments and to give him his living expenses for working in the churchyard.

Noda stayed with us until the following spring. He received treatments regularly and responded very encouragingly. His sores dried up leaving ugly scars. We rented a room for him near the church, and with outdoor work, good food, and friends, self-respect returned and his general appearance improved remarkably.

But to us who came to know him his spiritual transformation was amazing. He had known nothing of Christianity other than the name. Often I would sit with him, read the New Testament and explain its meaning, pointing out from its pages God's Good News for him. He would listen intently and then we would pray. In this way we became very intimate. He would tell me incidents of his former life as some story from the New Testament would recall it to his mind. In this way, I think, he laid his whole life before me, and by God's grace received forgiveness.

As a child he was restless and quarrelsome at home. His father was a carpenter. He did not understand the boy and so abused him that he finally ran away from home. Unable to stick to a job, he soon joined the unemployed and began begging; he lived by any means but honest. He formed an illegal union with a girl of the underworld; then deserted her. There seemed to be no redeeming feature in his former life. But as he confessed these things and came to know the Christian message of love, purity, kindness, unselfishness, and joy, one could see his soul being liberated and coming to life again. He soon learned to pray.

One day as we were reading the New Testament I noticed he was not interested. His thoughts were obviously elsewhere; a peculiar smile played on his face. I know now it was the smile of victory. At last, unable to contain himself any longer, he broke into my reading, exclaiming, "*Sensei* (teacher), I have become honest!"

"Why do you say that, Noda?" I asked.

"Because today I did something I have never done before. When I bought a bowl of soup for lunch the old woman at the shop gave me one cent change too much"—with a ring of triumph in his voice—"and I returned it! And would you believe it, she looked at me surprised, saying, 'My! You are an honest man.' *Sensei*, I have become honest! I've never done such a thing before in all my life. I've always stolen whatever I could."

One day, when I felt that he understood enough of Christian truth to do so, I asked him to surrender his life to God and to confess his faith in Jesus Christ. It seemed to be something he really wanted to do. He knelt with me, gladly, and in a simple, but earnest prayer gave himself to God.

In the early spring, Noda developed a cough. Our clinic doctor found him to be in a very bad condition from tuberculosis that had developed with surprising rapidity. We arranged to send him as a charity patient to the New Life Sanitarium, run by the Canadian Church.

Noda wanted to be baptized before going, so on the Sunday before he was to leave he was baptized at the Church of the Resurrection.

Noda stayed in the hospital until he died in December 1937. I had several letters from him revealing the remarkable grasp of Christian faith one like him could have. He was confirmed at the hospital, and wrote me with what joy he received the sacrament. To the end he led a saintly and cheerful life. What rejoicing there must have been in the presence of God over Noda's reclamation and transformation!

This little drama of life, duplicated the world over in every mission field, could never have happened except the Giver at home made it possible for the Worker to be on the field about our Father's business. It was not only what the Worker did, or what the Giver gave, it was both cooperating in the Spirit of Christ to bring life and light to those in darkness and the shadow of death.



ELLEN T. HICKS (seated, fifth from right) with St. Luke's Staff

Three Months That Became Twenty Years

BY THE RT. REV. CHARLES B. COLMORE, D.D.
Missionary Bishop of Puerto Rico

IN 1918 WHILE on an Episcopal visitation in Haiti, word came that the superintendent of St. Luke's Hospital in Ponce had suddenly left on account of ill health. Urgent appeal for temporary assistance was sent by cable to John W. Wood, to whom all appeals from the mission field go in time of need. At that moment, Miss Ellen T. Hicks, retiring on account of ill-health from the Philippine Mission after thirteen years' service at St. Luke's Hospital, Manila, was in the Church Missions House. She responded to the emergency call from Ponce and agreed to serve for three months until a permanent superintendent could be found. The obstacles and difficulties must have intrigued her for that emergency has extended over the past twenty years.

Miss Hicks found St. Luke's, Ponce, an old building, poorly equipped, racked by earthquake and storm. She did the best she could with it until the hurricane of 1928 carried away large parts of it. Even then the work of the hospital did not cease, the poor and afflicted were still cared for in the portions that were left, and it was her indomitable will that urged and finally persuaded the National Council to rebuild the hospital. A year was spent in studying plans and still another

in constructing the building on the site of the old one, but all the time God's work was carried on in temporary quarters in the same location. People of less missionary zeal and sense of vocation would have hardly thought it possible to maintain the organization and the work of healing under such conditions. Today the building, the handsomest of its kind in the West Indies, with the grounds laid out and developed, stands as a monument to the faith and the spirit of Miss Hicks. Part of the money for construction and furnishing was supplied by her solicitation from friends who know her and have confidence in her judgment and ability.

Perhaps the greatest contribution Miss Hicks has made to the life in Puerto Rico (and it has been great) has been her work with the nurses who have been trained at St. Luke's. Year after year, twenty-five girls or more have been moulded, their characters trained, their hands and minds prepared for the work of the care of the sick. She and her friend, Miss Lillian M. Owen, have been the only American missionaries connected with this institution. All the head nurses are graduates of its own training school.

So great has been the conviction in Ponce of the influence exerted by this

missionary, that in 1937, the City Council of Ponce made Miss Hicks an adopted daughter of Ponce. A large banquet was given at which she and a Roman priest who has worked there for thirty years, were the guests of honor.

On September 9 Miss Hicks completes her seventy-second year. She long has felt that she must lay down the burden of such an active and exacting work. This year there has appeared upon the scene, a young American physician of proven missionary interest and ability. Dr. T. D. Slagle, a native like Miss Hicks of North Carolina, a graduate of his State University and of the Cornell Medical School in New York, after hospital experience in the North, came to Puerto Rico and worked in a mission hospital for more than a year, after which he did Government medical work for eighteen months. For three years he has been studying Spanish and has been working among the people. He has their confidence and they confer upon him that term which expresses affection and appreciation, *simpatico*.

This man is the choice of Miss Hicks and of us all for the position of medical director and superintendent of St. Luke's

Hospital, and Miss Hicks at last feels she can lay down her responsibilities. Her resignation is effective on August first. She is happy in feeling that she is leaving the work in competent hands and although sad at giving up her work, she will enjoy the rest which she so richly deserves.

Of St. Luke's future under Dr. Slagle's management, I am highly enthusiastic. He will give his full time to the hospital and I anticipate that there will be great development in the missionary activity and in the efficiency of the various departments. I expect to see the hospital put upon an efficient basis with technicians who will make the work as definite and as sure as can be done in these modern times. Naturally, the financial ability of a missionary enterprise is limited, but within these limits I feel sure that the personal devotion which this man manifests toward his profession and his fellow men, in caring for the sick and suffering, in instructing the nurses and in interpreting the healing of Christ to mankind, will give St. Luke's Hospital an ever broadening and deepening influence among the people of the southern side of Puerto Rico.

Ellen T. Hicks: Lighthouse of Nursing

BY JOHN WILSON WOOD, D.C.L.

Executive Secretary, Department of Foreign Missions

"SHE IS THE lighthouse of the nursing profession in Puerto Rico." That is the graphic description given by one of the Puerto Rican colleagues of Miss Ellen T. Hicks, Superintendent of St. Luke's Hospital, Ponce. It indicates the great contribution Miss Hicks has made to the welfare of the people of the Island.

But Puerto Rico is not the only land that acknowledges a great debt of gratitude to Miss Hicks. Thirty-three years ago Miss Hicks responded to the call of Bishop Brent to come out to the Philippine Islands and organize a hospital to minister to the Filipino people and other

Oriental, living in Manila, as well as the considerable American population. To do this, Miss Hicks gave up the important post of Superintendent of Bryn Mawr Hospital, Bryn Mawr, Pennsylvania. The results of her work are apparent today in many parts of the Philippine archipelago, in the service of the nurses who were trained under her direction, and in the health standards that she helped to establish.

After thirteen years in the trying climate of the Philippines, Miss Hicks returned to the United States expecting to retire from missionary service and accept an administrative post in some American

hospital, where she might repeat the fine record she had made in Bryn Mawr. Just before Miss Hicks reached America in 1918 a situation had developed in St. Luke's Hospital, Ponce, Puerto Rico, that required immediate and vigorous leadership. It was a real emergency. The Department knew of only one person who could meet it, and that person was Miss Hicks. In response to my inquiry as to whether or not she would be willing to go to Ponce for three months, she said: "Certainly, I will go." That was characteristic of her readiness to serve her Church and any people, whom her skill might help and bless. So to Puerto Rico she went. She has been there ever since.

During her twenty years' work in Puerto Rico she has repeated the great service she rendered in the Philippines. Generation after generation of Puerto Rican young women, who have been trained under her sympathetic eye, but in accordance with her exacting standards, bless her for what she has enabled them to do for their own people. Thousands and thousands of Puerto Rican people realize that they owe to Miss Hicks and her training school the nursing care they have received either as patients in

St. Luke's or in their distant homes in towns and villages, to which St. Luke's graduates have gone.

Miss Hicks has seen the original St. Luke's Hospital, a frame building, erected in memory of the late Charles H. Thomas, almost wrecked by an earthquake and a few years later made impossible for further use by a hurricane. She has seen, too, the walls of a new St. Luke's arise. It is built to withstand hurricane, earthquake, or fire. Into this new and better St. Luke's she has poured the richness of her experience and the high devotion of her great purpose.

Year after year Miss Hicks has been gratified to recall that no charity patients have been turned away. St. Luke's does more free work for God's poor than all the other private hospitals in Ponce combined. The monetary value of this free work is generally somewhat in excess of the amount of the appropriation that comes to St. Luke's from this country. St. Luke's ministers to citizens of Ponce from all social ranks. It cares for the sick and the injured laborers in the sugar cane fields; it sends the Gospel of the Healing Christ, through its trained Puerto Rican nurses, into smaller towns and villages in Puerto Rico's large and sadly neglected rural regions, and to isolated communities like Vieques, Quebrada Limon, and Barahona, to name only three.

In spite of reduced appropriations, Miss Hicks' resourcefulness and economies have enabled the hospital year after year to care for approximately twelve thousand patients and still come to the end of the year without a deficit.

"Our people of Puerto Rico" said one friend of Miss Hicks, "are greatly indebted to her, not only for what she has done in the training of nurses but for the high standards of hospital technique and administration which she has always maintained."

Miss Hicks is so thoroughly identified with Puerto Rico that in retiring she plans not to return to her native North Carolina but to remain in Ponce among the people to whom she has given some of the best years of her life.



DR. T. D. SLAGLE, new medical director and superintendent of St. Luke's Hospital, Ponce, with his wife

SOCIAL WORKERS MEET IN SEATTLE—*Eighteenth gathering, June 26-July 1, stresses value of personality. Former British Labor Minister special guest*

By THE REV. ALMON R. PEPPER

Secretary, Christian Social Service Department

"**S**T. PETER SAID, 'God is no respecter of persons' and in so saying, he expressed the fundamental Christian social principle, which is liberty or, the principle of respect for personality in all men." With these words, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, and President of the Episcopal Social Work Conference, set the tone for discussion at the eighteenth annual meeting held June 26 to July 1 in Seattle, Washington. This emphasis upon the value of personality in all men might well have been the motto for the whole National Conference of Social Work which met at the same time and of which the Episcopal Conference is an associate member.

Bishop Huston presided at the annual dinner of the Episcopal Conference at which eighty-six Church social workers registered from twenty-one dioceses. Representation was far flung, extending from the Diocese of New York to California, and from Texas to Olympia. The resolutions and nominating committee, the Rev. Thomas Summers of Texas, the Rev. Vivian A. Peterson of Ohio and Miss Eleanor Duell, moved that the conference should hold its next meeting in Buffalo, New York, and presented this slate of officers, which was elected:

HONORARY PRESIDENT—The Rt. Rev. Henry St. George Tucker.

PRESIDENT—The Rt. Rev. Cameron J. Davis, Bishop of Western New York.

VICE-PRESIDENTS—The Rt. Rev. Charles L. Gilbert, Suffragan Bishop of New York; Miriam Van Waters, Superintendent, State Reformatory, Framingham, Massachusetts; Lawrence A. Oxley, United States Employment Bureau.

EXECUTIVE SECRETARY—The Rev. Almon R. Pepper.

The significance of the Episcopal Social Work Conference lies in the fact that it indicates to social workers in general, and especially to those who are Churchmen, that religion and the Church are interested in what they are doing. Thus it is particularly valuable to hold our conference at the same time and place as the National Conference of Social Work. The program of the Episcopal Conference is listed in the National Conference program, and the Church's booth, for exhibit and consultation, is ranged side by side with all the other exhibits.

All this makes for an interchange of material which is valuable to both parties. It is not uncommon for the director of a city council of social agencies to inquire of us how best he can cooperate with the Churches of his community; nor is it uncommon to have the rector of a church ask how best he and his parish can work with the social agencies. At the sessions of the Episcopal Conference, too, there are always representatives of many social agencies, both religious and secular. In addition to the regular sessions of the Episcopal Social Work Conference there are many informal meetings of the chairmen of diocesan departments of social service where the interchange of experience and ideas is of great value. This same is true of superintendents of children's institutions, homes for the aged, city mission chaplains, and representatives of all phases of social work carried on by the Church.

A HIGH POINT in the conference was the Corporate Communion celebrated by Bishop Huston and attended by sixty-eight members of the conference. Later they sat down to breakfast with Miss Margaret Bondfield, the former Minister of Labor in Great Britain, as their honored guest.



BISHOP HUSTON of Olympia, host of this year's Episcopal Social Work Conference of which he was also president

Miss Bondfield was a busy member of the whole conference and spoke to a large group at a meeting sponsored by the Episcopal Conference, the Church Conference, and the National Board of the Y. W. C. A. Speaking on Religion and Labor, she stressed the importance of a close relationship between these two forces:

The early leaders of the labor movement in England were profound and simple religious men and women and this gave a moral and responsible tone to the movement which has been its strength up to the present day. They believed that "the earth was the Lord's" and therefore all natural resources, the tools of production, and wealth itself belonged to all God's people and were to be used by them as tools, and not as masters, in producing the Kingdom of God on earth.

This Christian concept and the importance of ideologies and philosophies were further stressed by Bishop Huston and Bishop Parsons in their addresses. Bishop Huston concluded his talk at a vesper service of the conference with these words:

It is our fundamental task so to guide men to the real source of righteous conduct that history may become not the

judgment of God upon our disobedience, but His judgment upon our surrender to His will for the world. Absence of, or suppression of the worship of our God, who is no respecter of persons, is now revealing its fruits in Europe. It is of the highest significance to us to observe that only when such worship is free to flourish do liberty and democracy remain.

The Bishop of California, the Rt. Rev. Edward L. Parsons, carried the thinking of the conference into the field of action in his paper entitled *The Church's Function in Defending Civil Liberties*.

Civil liberties [he said] and the precepts of the Sermon on the Mount have this in common, that there is a very widespread acceptance of them as desirable or even as fundamental, but an almost equally widespread diversity as to just what they mean when applied to the questions of every day life.

In other parts of his address Bishop Parsons pointed out that:

The political doctrine of civil liberty is only the expression in the social order of what belongs inherently in the Christian conception of man. . . . You cannot regiment personality without destroying it, and if you must have freedom to grow, that means that the only environment which is really congenial to the development of life in God is an environment in which there is free interchange of ideas, unimpeded study of reality, consistent effort to find the truth—and there you are with your civil liberties, free speech, free press, free assembly, free worship, and personal security save upon due process of law . . . "

After enumerating some of the places in which civil liberties are and have been jeopardized, Bishop Parsons said:

The Church in America must hold liberty of prophesying as a precious heritage . . . for if conformity muzzles the pulpit, if fear drives out the prophet, let the Church remember that it is not only the prophet who suffers, nor the Church, but the whole cause of liberty in the world. The laymen who are disturbed by the radical preacher must remember that his freedom and theirs are bound together.

Growing out of these fundamental Christian principles, the conference gave its attention to some practical ways of effecting them in the life and work of the Church. The Rev. G. A. Wieland of Seattle, in his paper on the Participation

of the Parish Church in Community Welfare Activities said:

Religion and social agencies are an inseparable unit in any welfare program: religion the dynamic, the source of enlightenment and power, and the social agencies the transmission lines through which that power of mercy and justice and righteousness is applied to the problems and the needs of the human family. Both are needed; neither can let the other down. Machinery is necessary, but there must be something to make the machinery go.

Speaking to the same subject but from the point of view of the Church in the rural community, the Rev. Thomas Thrasher of Columbia, Tennessee, cited several examples of what had been accomplished in rural areas. He enumerated these principles as governing the development of the Church program:

1. The program must be based on a knowledge of the community as regards economic and cultural standards of its population.

2. It must come from the people themselves.

3. It must be as broad as the community itself.

4. It must answer definite community needs.

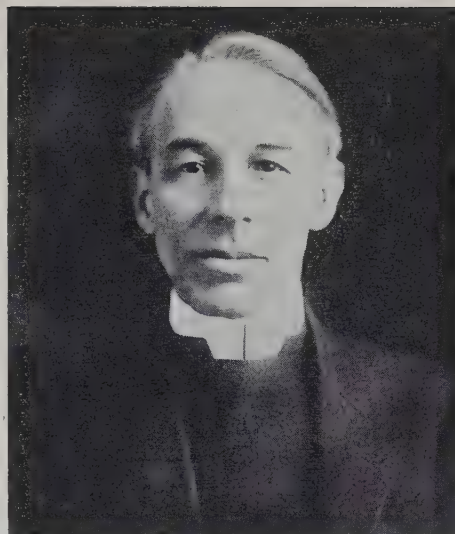
5. It must utilize every existing resource to the fullest possible extent.

6. It must be based on the clear idea that the Church is in the community as a servant of the Lord and of the people—not to be served by the community.

7. It must be based on the philosophy that no area of life is taboo to the true Christian's interest and activity.

Miss Rosemary Reynolds of the Family Welfare Association of America limited her discussion to the possible ways of coöperation between the parish church and the family welfare agency. Said Miss Reynolds:

This coöperation is necessary, because the Church and social work are two community groups vitally concerned with those individuals and families who are either physically, emotionally, or economically handicapped. It is possible because the Christian religion and social case work have many basic principles in common. Among these



HOST-PRESIDENT of next year's conference which will meet in Buffalo is Bishop Davis of Western New York

are the facts that both the Church and case work stress the intrinsic value of each individual; both the Church and case work believe in the potentialities of each individual for change and growth, and both know that the essence of helping another comes through understanding, not condemnation.

Other sessions of the conference heard the Rev. V. A. Peterson of Cleveland, and the Rev. Thomas Sumners of Houston, Texas, discuss a paper on Programs for Diocesan Departments of Social Service read by the Rev. Almon R. Pepper. The conference ended with a panel discussion sponsored by the Girls' Friendly Society in which Mrs. Raymond S. Canedy, diocesan director of G. F. S. in Olympia, participated together with Miss Eleanor Deuel, Woman's Auxiliary field secretary, the Rev. Lewis J. Bailey of Seattle, and the Rev. Spence Dunbar of Spokane. This group presented social action as a necessary part of the Christian life and gave special emphasis to its development among young people.

Spencer Miller, Jr., Consultant on Industrial Relations, Christian Social Service Department, speaks on Ideals of Labor for Today in the next Church of the Air broadcast, Sunday, August 28, ten a.m. daylight saving time, Columbia System

VAIS RECEIVE SERVICE BOOK—*The Rev. Alan R. Bragg, missionary in Liberia since 1933, has translated services, prayers, and litanies for use among people to whom he brings Christ*

LATEST IN THE long and honorable line of translations made by missionaries is a little square 130-page volume containing some occasional services, prayers, and litanies translated into the Vai language by the Rev. Alan R. Bragg of Cape Mount, Liberia. The boys of St. John's Industrial School, Cape Mount, did the printing and the green cloth binding.

The Vai words are transliterated in English letters with the addition of three non-English characters to indicate certain sounds of *e* and *o* and *ng* beyond the scope of the English alphabet. *Wo mu Kamba fule* is *Let us pray*.

The book is for use in the hinterland among groups who are being reached by schools and health work supervised from Cape Mount. Mr. Bragg has been carrying on the religious training of the people at these inland centers, under the usual difficulty of having no written or printed teaching material.

He first studied the language in Germany. The Vai tongue seems to be a particularly unruly member of the human communicating equipment. How wayward it is may be seen from these comments by Mr. Bragg:

"When a European hears Vai spoken for the first time it sounds to him only like a rapid succession of *ah* and *eh* in which he cannot tell where one word ends and another begins. Vai is preëminently a vowel language. No word ever ends in a consonant. Our letters *c*, *q*, *r* and *x* do not exist in Vai. Instead, the European has to learn some new combinations, such as another *b* and *d*, formed by a quick intake of breath and causing despair to the beginner. The Vai has our regular *b* and *d* also.

"Then there are the sounds *kp* and *gb*, which cause a heartbreak. These consonants may not be separated in speaking, and *kp* must be pronounced with a

drawing-in of the breath. One feels so foolish when he begins to practice these, producing sounds which no Vai man ever heard in his life, and such sounds as you yourself never dreamed you could eject. When I first tackled *kp* I made a noise like a cork popping, accompanied by a curious hybrid which was neither a genuine sucking sound nor yet a kiss, surprising myself no end and completely upsetting my teacher's dignity.

"When one has mastered these sounds—usually before—he proceeds to grammar, and there he fetches up suddenly—because there isn't any, at least not in our sense of the word. The language seems devoid of rules. The beginner is encouraged when he learns that there are no declensions or conjugations, that the verb has only three tenses: past, present progressive, and future. But this apparent simplicity brings only confusion worse confounded when, a little later, the European hears the Vai using a past when a present would be expected, or a progressive when all laws of grammar would demand a pure present. But there is no pure present.

"There is, besides, a sort of customary tense which corresponds to nothing in English grammar, an imperative mood, and a one-tense subjunctive. Then there is a particle put into a sentence for emphasis quite at random by a Vai man. But you may be sure you will get it into the one possible wrong place.

"Vai logic divides all possessions into natural or acquired, and has two sets of pronouns. Thus, the word for *my* in *my mother, brother, father, hand, foot, et cetera*, is different from the word for *my* in *my wife, husband, child, house, strength, et cetera*. Verbal objects also do a peculiar shifting dance in Vai conversation.

"Sentence structure is loose in the extreme. One quite ordinarily meets a con-

struction which translated would run something like this: When he had called her and then he went . . . Often connectives are omitted altogether, and must be supplied by the sense.

"The crowning glory is the intonation of a Vai sentence. If you try to accent it according to English sentence rhythm, the Vai would not have the faintest idea of what you are seeking to say. He would just sit down and look at you. Every word in the sentence may be perfectly correct in its order, but if you raise and lower your voice in the sentence as you would in English, your meaning will be entirely unintelligible to a native.

"Then there is the added horror of word pitch. Certain words may have absolutely different meanings according to whether they be pitched low, medium, or high. Here is an actually possible sentence in Vai: *Na na na na naa*—every word the same—only the pitch determines the meaning. . . .

"After all, a language is the product of the thought of a people: its roots strike deep. One cannot get it by learning word lists. When one has learned the habits and reactions of a people, their pleasures and their griefs, then it is not long again to acquire the language, for it must be thought in the way they think it."

Not content with adventures in the spoken and written language, Mr. Bragg has also been struggling with Church music. Several other people in the world are working at Church music, and also at secular songs, for some of the African languages. One of the English Sisters at the Holy Cross Mission in Liberia, having achieved certain Church canticles for the boys at Bolahun, was horrified to hear the football team trotting out onto the field singing lustily, "Lord, have mercy upon us." She found they simply did not know any secular songs.

Mr. Bragg's report of his struggles with the problem of fitting translated words to



DR. JOHN W. WOOD inspects shipment for Liberia Mission. The 59 cases containing every thing from hymnals, candlesticks, and vestments to china, stationery, books, and electrical supplies, plus 25 rolls of roofing weighed 8270 pounds and were valued at \$2208.24, mostly gifts of friends of the Mission

untranslated tunes would be funny if it did not probably conceal hours of weariness near to despair. The Cape Mount congregation has been trying for fifty years to meet the requirements of the modern European scale but "one is always aware," Mr. Bragg says, "that the combinations and intervals are foreign to them. And if that is true in an established congregation, how about our Church music in the pioneer work up in the jungle where there is the added difficulty of fitting Vai words to the tunes?"

As a partial solution he is making more and more use of plain chant. Sentence and music accents adapt themselves well, and the scale seems nearer to the African scale. Christian missions throughout Africa are working on the problem. Mr. Bragg would be glad to learn of other experiments and solutions. He writes:

"The Vais have some music though their few songs may not be of Vai origin. Their tunes are frequently very beautiful in their simplicity. . . . In the in-

describable stillness of a night in the jungle, with the bright silvery moonlight over all, suddenly in the distance there is the muffled beat of the tom-toms, throbbing, throbbing, calling to the dance. Then the music, soft, rich, with its sad-sweet mixture, usually in unison, now and then in thirds, sometimes with a recitative by one man or woman while the rest join in on the chorus, and always the tom-toms, throbbing, throbbing, like a heart beneath it all.

"Beautiful as these songs are, they would hardly be suitable in church, even with different words. One naturally thinks, can they not compose some songs, using their own scales, for church use? But the answer is no, not now. Perhaps some day. Music is born out of deep emotion, and we cannot yet expect a people who have not had the Christian experience of God, a people whose religion is largely fear, to pour forth their hearts in the music of a rhythm of St. Thomas Aquinas."

Kyoto Fresh Air Camp Occupies its Own Site

By THE REV. J. KENNETH MORRIS

Church of the Resurrection, Kyoto, Japan

ONE OF THE most effective projects carried on by the Church of the Resurrection, Kyoto, Japan, is its annual fresh air camp, which gives fifty boys and girls of primary school age, from poor families, ten days at the seashore.

This camp receives the finest coöperation from the primary school principals and the Prefecture officials. The latter are also the Social Service Commissioners, corresponding to relief officers in the United States. None of these men are Christians and, so far as we know, this camp is their first and only contact with Christianity. Every spring they are invited to the Church of the Resurrection to discuss the summer camp. This contact is renewed again and again through the year resulting in a warm friendship. As they are all key men, the Christian influence exerted will undoubtedly result

in a better understanding of Christianity.

Thus far the children have all come from non-Christian homes, but it is understood by officials and parents that they will receive Christian training in the camp. And no one has ever objected; on the contrary the school principals and commissioners have encouraged the religious program, saying that it is needed to support the ethical training given in the schools.

The camp, heretofore held at a rented site, this summer occupied its own recently purchased camp ground. The acquisition of its own site and building will enable the Church of the Resurrection to conduct more than one camp each summer, such as a camp for crippled children and other weak children, and a Church school camp. There are many other possibilities, including use of the building in winter as a rest home.

"WHAT DO YOU DO IN AN AIR RAID?"—*Out marketing, at tea, on the ferry landing, at any time or place, the warning siren may send you hurrying to shelter*

By LUCY FISH MILLER
Wuchang, China

Mrs. Miller's account of what you do in an air raid takes on added gravity in light of the heavy bombardment of Wuchang on July 13 during which St. Hilda's School, the haven of some 250 refugees, was struck, with damage to the residence of the principal, Miss Dorothy Tso, and the gatehouse. No one in the compound was killed, but just outside the gate there were five fatalities. Readers will recall pictures of St. Hilda's refugee work published in recent issues. Since last January, when air raids became frequent, the sessions of the school itself have been held in buildings on the Boone Compound.

1 1 1

IF ANY ONE in the United States has grown to feel that dodging automobiles is a tame sport let him persuade the State Department to grant him a *visa* for China to enable him to enjoy our pastime of "What do you do in an air raid?"

One afternoon recently, I went to Hankow to make the round of the groceries, nosing out bargains in an effort still to set a good table on a missionary salary although everything has mounted skyward except lotus roots; and one shrinks from living exclusively on lotus roots. Saving ten cents a pound on coffee here and twenty cents a pound on butter there is a fatiguing, *albeit* interesting game; thus I was glad to accept Miss Elise Dexter's invitation to have a cup of tea with her.

Mother Ursula also dropped in. After a pleasant chat we were just about to start Wuchang-ward when the sirens began to sound for the first time in two weeks. We sat in Miss Dexter's living room which has the windows blocked with sandbags. After an hour during which we heard no bombing all-clear sounded

and we hurried out to the street. The streets in all directions were thronged with people, so many thousands that we wondered where they all had been during the alarm. There were also hundreds of rickshas and great excitement. We threaded our way to the ferry landing which was not "black" but blue and khaki with jostling passengers. To our surprise we were able to get on the launch and find not only standing room but air to breathe.

And then—just as we drew near to the Wuchang pontoon the sirens began to sound again! There was some gesticulation and much shouting back and forth but finally the boat bound for Hankow pulled out and we docked. By this time all lights were out but there was a brilliant full moon, so brilliant that one could distinguish colors. There was no disorder on the boat but the guards on the pontoon boat were calling "*Kwei-i-dien, Kwei-i-dien* (Hurry! Hurry!)" and in the endeavor to obey I lost sight of Mother Ursula and became involved in such a press that I fully expected to receive a broken rib.

But I eventually gained the Bund. There were about a thousand people on our ferry who were by this time streaming up the new broad street with quickened steps, but I saw no running. The only other folk abroad were policemen and sentries who were stationed at frequent intervals. Every shop was shuttered. If even a tiny light showed anywhere a policeman saw it and peremptorily knocked demanding it to be extinguished at once. Of course no rickshas were on the street and I reconciled myself to the mile and a half walk to Boone, starting off at a good clip.

In every recessed doorway were huddled groups of poor people. In every dark alley were massed many rickshas with the pullers crouched under the flimsy ve-

hicles. In other shadowed places cars stood. There was literally not a syllable spoken. The whole effect was eerie and was intensified by the darting glowing ribbons from many searchlights. One half mile of my walk seemed particularly like a fantastic dream. I was walking on the outside of the wide walk; on the inside keeping step with me was a very smart young officer. Just as I began to wonder if he meant to escort me home we evidently reached the limit of his beat for he turned on his heel and retraced his steps.

By this time all my fellow passengers

had one by one dropped off and I was swinging along alone with my heels making a startling noise in the dead silence. I turned into a dark narrow alley not far from Boone's back gate. Suddenly I saw a file of soldiers strung across the alley and heard the command to halt. I told them my name and destination and heard them say in wonder, "It's a foreign woman and she talks Chinese."

The all-clear sounded just as I reached the Boone gate. Later I found out that what bombing there was had occurred while we were in the confusion of landing.

"Will They Bury My Son?"

THESE WORDS were uttered by a Chinese mother as she trudged in a daze into the British perimeter near the Jessfield Railway Bridge a few minutes after a machine-gunner had mowed down in cold-blood her eleven-year-old son and thirty other refugees who were fleeing from the north side of Soochow Creek into Shanghai's International Settlement.

Shortly after the wounded were carried away, a Chinese woman walked wearily from beyond the British defense into the Settlement. She was in a daze and kept saying, "Will they bury my son?" "Will they bury my son?" She told a British soldier that her son had been shot. "They killed him. He is out there. I must go to him. Will they bury him? I am going back to him," she muttered.

Her son was not the only child who was murdered by the machine-gunner. An observer, standing near the barricade from two to four o'clock, saw three Chinese peasant women come back to the railway bridge after they had been sent away by the British soldiers. They all wanted to go back to the "no man's land" to find their sons and daughters, who had been separated from their parents when the burst of machine gun fire caused a mad stampede.

A woman returned to the rail crossing three times, begging the British troops to allow her to go back. "I have five children over there. I must go back to find them," she cried. Told that she would be killed if she tried to cross the bridge, the woman said, "I don't want to live. Let me go." She was finally escorted away by a British soldier.

The Chinese sentiment so pathetically displayed by the woman is matched only by the gallantry of the British soldiers. Here, indeed, is a scene of both human love and human compassion, transcending all thought of danger and of racial difference.

Who doesn't want to have a hand in helping to meet such instances of tragic need and sorrow? The China Emergency Fund provides the channel. To July 20 it amounts to \$194,912.49. The goal is \$300,000. Checks marked for China Emergency Fund should be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York.

WESTERN NORTH CAROLINA TRAINS YOUTH—*The Patterson School at Legerwood teaches boys lessons of eternal verity including value of the land*

By ELIZABETH McCracken
Literary Editor, The Living Church

This is the last in a special series of three articles on the Church schools in the Diocese of Western North Carolina. Earlier articles gave a visitor's impressions of the Appalachian School at Penland (June, pp. 243-6) and the Valle Crucis School (July-August, pp. 295-8). These two schools and the third—Patterson School at Legerwood—discussed in the present article, are the subject of this month's Missionary Camera, beginning on page 357.

EVERY BOOK ABOUT the Carolina mountains has one chapter telling of the beauties of the journey from Valle Crucis to the Happy Valley. And no wonder. Not only does the traveler see the celebrated sights—Grandfather Mountain, Blowing Rock, and Daniel Boone's own trail; but also the Blue Ridge from varying heights and distances, in all its ever-changing shades of blue. There are the rivers too, and the waterfalls and the ridge on the one side of which the waters flow to the Atlantic Ocean and on the other side to the Mississippi River and the Gulf of Mexico. After such a journey, only a surpassingly beautiful halting place could satisfy the traveler; and Happy Valley is such a place.

The visitor had heard a great deal about the Patterson School; but, perhaps because the post office address is Legerwood, no one had said that it was actually in the Happy Valley. The school indeed is in the finest part of that valley, owing to the fact that 1,300 of its 1,500 acres comprised the ancestral estate of a notable North Carolina family, the Pattersons. The Hon. Samuel Legerwood Patterson, who was Commissioner of Agriculture of North Carolina, and his wife bequeathed the entire estate to the

Church for the founding of a vocational, agricultural school for boys. Here, in 1910, the school was begun and named for its generous and farsighted founders.

The history of the school through the twenty-eight years since its opening day would fill a volume, every page of which would be of great interest to all Church people and particularly to those who appreciate the importance of the farming communities of all sections of the United States. The purpose of this article, however, is to recount the most recent accomplishments of Patterson School, brought about under the leadership of George F. Wiese, superintendent since June, 1936.

Mr. Wiese, speaking of the school, said that its purpose was to help the boys to become educated Christian gentlemen with a special knowledge of farming and a trained ability to farm. This aim, it need hardly be mentioned, is something immeasurably more than "teaching boys to be farmers." It is a significant circumstance that Mr. Wiese, as superintendent, not only is in close touch with every detail of the agricultural work of the school; but also teaches the Bible classes and says daily Morning and Evening Prayer, with occasional talks on religious subjects. Mr. Wiese's training, both in the DuBose School and as a member of Church Army, peculiarly fits him to carry out the twofold purpose of Patterson School.

An excellent faculty work with Mr. Wiese to this end. Albin Fowler teaches science and technical agriculture; Glenn Deason has charge of the work in industrial arts and mathematics; Raiford Sumner teaches all branches of the English Department and the classes in French; Miss Frances B. McNulty teaches history, current events, and rural sociology. So successful have been their efforts that Patterson School became on July 1 an ac-



THIRTY-TWO BOYS find Patterson School in Happy Valley under the direction of Superintendent George F. Wiese, an ideal place to prepare themselves to live happy useful Christian lives in the country

credited high school in the State public school system.

The spiritual nurture of the boys is an integral part of the life. The Rev. Boston M. Lackey, rector of St. James's Church at Lenoir, nine miles away, acts as chaplain of the school. Once a week he celebrates the Holy Communion in the school chapel. On the first Sunday of the month, the Rev. Hugh A. Dobbin, for twenty years chaplain of the school but now retired, officiates and preaches. Half the boys now in Patterson School are Church boys; every year there is a confirmation class.

At the time of the visit which inspired this article, the rector of Holy Cross Church, Valle Crucis, the Rev. Edmund Dargan Butt, was holding a mission of a week for the boys on the sevenfold call of the Forward Movement: turn, follow, learn, pray, serve, worship, share. These words were the subjects of the addresses, evening by evening. The visitor will never forget the chapel of one of these evenings. All the boys and all the faculty were assembled together in the chapel. Miss McNulty played the organ, Mr. Wiese said the prayers and Mr. Butt gave an illuminating address on service. Then the questions put in the Question Box that day were read and answers

made by the missionary—answers that linger in the memory.

"Seeing the buildings" is always one of the pleasures of a visitor to a school. At Patterson School this was especially pleasant for the reason that so much has recently been done to improve the buildings. The dormitories in the main building, Palmyra Hall, have been newly painted, all floors have been made waterproof, the bathrooms enameled, and the furnishings replenished. Heat has been provided for the chapel. In the older hall a very attractive new dining room and kitchen are in use. The basement has been transformed into an industrial arts shop. The library has been improved and the books rearranged and catalogued. The visitor, admiring the charming house in which Mr. and Mrs. Wiese and their two lovely little girls live, was told that it also had been improved within recent years. Indeed, every part of the property in Happy Valley has been made better.

As for the Happy Valley itself, the farm has 356 acres under cultivation as crop land. At the present time the crops are corn, wheat, barley, oats, rye, several kinds of beans, and clover. About 103 acres are used for pasture. All this land is improved in the scientific meaning of



PALMYRA HALL, the main building, like all the buildings at Patterson School, has been refreshed recently with paint and other improvements. For more pictures of the school please turn to pages 357-363

that word. The school farm is now a Tennessee Valley Authority farm. It is also under the Agricultural Adjustment Act. In order to conserve the wild life of the Happy Valley, Patterson School is also under the North Carolina Wild Life Conservation Act. In designating the crops for "strip-farming," Mr. Wiese has several strips planted with reference to the birds and their food habits, thus making a series of "bird sanctuaries" in the midst of the fields.

One of the most interesting sights of Patterson School is the old mill, more than a hundred years old. Here is ground corn, rye, and wheat, grown by the school. Custom work is done at the mill for other farmers, one-tenth of each bushel of meal being given for "toll." The ancient "toll box," the measure made by hand when the mill was new, has been in use ever since. The miller kindly ground a little meal in order that the visitor might see it done; he also allowed the visitor to measure out a tenth in the old square wooden "toll box."

Patterson farm produces nearly all its food: meat, vegetables, eggs, milk, butter, bread. The cook, moreover, cans both meat and vegetables for the winter—to the extent this past year of one thousand cans. One of the great advantages of the

school, by the way, is the presence of this expert cook, C. B. Rawlins, who has had unusual training and experience in well-known hotels of the first rank. The food served in the school dining room indicated this to the visitor, as well as the manner in which the tables were set. All was simple, of course; but all was professionally excellent.

The boys are proud of the two herds of cattle on the farm. The Guernsey herd of fourteen cows and a bull is maintained for milk production. The Hereford herd of eight cows and a bull is called a beef herd; the calves being sold to farmers who wish to "start a herd."

There are thirty-two boys in the school, all boarders. Of these only five are able to pay full tuition. Four have full scholarships; and the others make part-payment or are taken free of charge. With the help now given Patterson School, it could be run without a deficit if it had twenty pupils paying full tuition. The thirty-two boys come from North Carolina, South Carolina, Tennessee, Alabama, Virginia, Florida, and Pennsylvania. More boys desire to come. The opportunities offered are appreciated by the local community—and far beyond. Throughout this continent there is a demand for schools in which country boys may learn to live

willingly, happily, successfully in the country. As all know, but frequently forget, the United States is predominantly rural. Educators are considering this fact more and more seriously, and endeavoring to improve and to adapt schools and State universities to meet the actual needs of country children and young people. Technical training is increasingly available, but not training for a full, rich life. Religion is required here: not as an incidental nor an extra, but as a central part of school life. Parents see the unique quality of Patterson School. So do the boys; and so do those with whom they associate when they graduate from the school. They are, what Patterson School has helped them to become: educated Christian gentlemen who have had the advantage of learning husbandry on a large, fertile, well-equipped farm.

The equipment was of as much interest to the visitor as the buildings, the fields, the mill, and the herds. Modern farm machinery was in use. In the manual arts department, the boys were learning to handle other sorts of machinery and to make and mend various tools and implements. The appliances of the laboratory were helping the boys to attain still another kind of knowledge and skill. All the classrooms were airy and pleasant.

The visitor inquired about the health of the boys and learned that the matron watches over this important part of the daily life. In the past year there have been only two cases of illness, both boys

making good recoveries. Fresh air, wholesome food, regular hours, abundant baths, plenty of clean clothes, and well-kept bedrooms insure good health.

Patterson School is certainly in a fine condition. But the visitor could see opportunities for more "improving." Extensive repairs should be made on the older buildings in order to keep them in full use. Heat should be provided in the library in order that it may be utilized for reading and study in winter. A very evident need is for furniture and furnishings in the dormitories. A business man, being shown over the school recently, was shocked to see bureaus in some of the bedrooms made of packing boxes. He at once appealed to a furniture manufacturer, secured six proper bureaus and promises of eighteen more; two dozen in all. Other needs are as real but not so apparent to guests.

As Mr. Wiese said, speaking of land conservation, there is one possession of man which does not give place to any other: the land. It may be neglected, it may be laid waste; but it remains. The boys at Patterson School are taught that the land is a trust from God Himself. It is a fundamental duty to take care of it, to see that it is protected, treated in the right way. Happy Valley is a beautiful, fertile stretch of land. Generation after generation have conserved it. Nowhere could this generation learn better how to fulfill the trust of any land. Here a few fortunate boys are learning this great lesson, and other lessons of eternal value.

Singareni Christians Salute the Shivers

LAST MARCH when the Rev. and Mrs. George Van B. Shriver were preparing to come to the United States on furlough, the people of the congregations in the Singareni district of the Diocese of Dornakal presented them with a farewell address. In that address these Indian Churchmen said:

We are deeply indebted to America for the valuable service it has rendered to us in sending Rev. George Van B. Shriver as our superintendent missionary.

He has passed the language (Telugu) examination, and has faithfully and efficiently discharged the multifarious work in this

area. He has been kind and ready to assist the needy and depressed. His regular tours on the four pastorates are really appreciable. His patient hearing of the village panchayats, and the careful judgment of them have greatly facilitated the work of a missionary. We wish Mr. and Mrs. Shriver all happiness and assure them of our deep interest and prayer during their sojourn in America.

May we draw your attention to: St. Luke 10:2; St. John 4:35; Acts 16:9.

By

The Congregations, Staffs, and the Rev. S. P. Royappan, Priest-in-charge of the Chethakonda Pastorate.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World



WELL-FILLED SHELVES in the library at the Valle Crucis School for Girls invite the students to develop their minds and broaden their interests. Life in the three Church schools of Western North Carolina described in a special series of articles by Miss Elizabeth McCracken which concludes in this issue (pp. 353-6) is pictured in the following pages

Happy Times Mark Life in



PONY CART at Appalachian School, Penland, North Carolina, is a constant source of pleasure to the fifty-five boys and girls attending this Church school which was described by Miss Elizabeth McCracken in the June issue, pages 243-6



MISSIONARIES at Appalachian School. The Penland children recently gave the pageant, *The Glory of the Light*, to show their neighbors something of the Church's missionary work and to learn about it themselves. The chaplain, the Rev. Peter W. Lambert, Jr., is at the rear

North Carolina Church Schools



PRE-SCHOOL children are occasionally accepted at the Appalachian School. This lad is one of three now in that group



STURDY bodies are fostered at Appalachian School by providing ample opportunities for all kinds of healthful outdoor exercise



GUERNSEY AND HEREFORD herds at the Patterson School in the Happy Valley of North Carolina enable the school boys to learn the scientific care of both the dairy and meat cattle. How Superintendent Wiese gives his pupils a real love for living in the country is told on pages 353-6



HAPPY VALLEY, THE FIFTEEN-HUNDRED-ACRE DOMAIN OF PATTERSON

HORNER HALL, APPALACHIAN SCHOOL, PENLAND, NORTH CAROLINA



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POOL IN THE MOUNTAINS OF WESTERN NORTH CAROLINA

VALLE CRUCIS SCHOOL FOR GIRLS IN NORTH CAROLINA

Trains Youth

Western North Carolina,
 Robert E. Gribbin is
 pictured on these pages,
 with the years a Christian
 first to the boys and
 ering mountains and later
 wider area. The stories
 told in a special series of
 is concluded in this



Work and Worship Integral Part



CHOIR, Holy Cross Church, Valle Crucis, is composed of girls both from the neighborhood and the Valle Crucis School. The organist (not shown in the picture) is the music teacher in the school which is regarded as a part of the Holy Cross parish



USEFUL industrial arts are a regular part of the Valle Crucis curriculum. Here the girls are engaged in a traditional mountain craft, the weaving of rugs. Some of them they will use for their own rooms; others they will give away

f Life in These Church Schools



MODERN machinery is a part of the equipment at the Patterson School, Legerwood, North Carolina, where the students study scientific farming. The crops raised on the 356 acres under cultivation include corn, wheat, barley, oats, rye, several kinds of beans, and clover



VALLE CRUCIS parish of which the girls' school is an integral part is definitely a missionary one. Last Easter Even these little children were brought to the parish church from the surrounding mountain homes to receive the Sacrament of Baptism



Top: Brent Hospital, Zamboanga, Philippine Islands, ministers to the sick and suffering of every race, sect, and creed. *Middle:* The staff of Brent Hospital numbers about thirty of whom five are graduate nurses trained at St. Luke's, Manila. *Bottom:* The Nurses' Home

BRENT HOSPITAL ALERT TO OPPORTUNITY—*Forty-one-bed institution in Zamboanga treats 800 private patients and 10,000 dispensary cases a year*

By MRS. J. D. MACLAREN

Superintendent, Brent Hospital, Zamboanga

NEARLY A QUARTER century ago, on February 7, 1914, Brent Hospital was formally opened to the public in Zamboanga on the Island of Mindanao in the southern Philippines. First known as Zamboanga Hospital, the opening ceremonies, conducted by the Rt. Rev. Charles Henry Brent, were attended by many prominent and influential citizens of the community. The physician appointed to the new venture made a brief address on the character and nature of the work contemplated. He and the other speakers emphasized especially that the animating spirit of the hospital was essentially humanitarian: its purpose being to minister to the sick and suffering of every race, sect, and creed. These assurances, then so unequivocally made, have been strictly adhered to, and no case has been refused medical treatment or admission to its doors.

Fifteen years later (1929) the name of the hospital was officially changed by Bishop Mosher to Brent Hospital in memory of its founder, Bishop Brent, who that year passed away while temporarily residing in Switzerland.

Brent Hospital is ideally situated, just on the outskirts of Zamboanga in a coconut grove, facing the Sulu Sea. There is seldom an hour, day or night, that it is not swept by refreshing ocean breezes, and the luxuriant growth of many kinds of palms and other rare and beautiful trees provide restful shade. This is appreciated by all patients.

Since 1924 the medical work of the hospital has been in charge of Dr. J. C. Trota, a Filipino, who acquired his medical and surgical skill in the United States, and who has had wide experience with

both temperate zone and tropical diseases. During his nearly fifteen years as head, Dr. Trota's reputation as a splendid and successful surgeon has been firmly established. He is assisted by Dr. L. Costillo, a young Filipino, who received his medical education at Santo Tomas University in Manila.

Medical officers of the United States Army, when stationed at Pettit Barracks, Zamboanga, have been unremitting in their kindness and courtesy to the hospital. This is especially true of the present medical officer, Captain Henry W. Daine, M.D., to whom the hospital is deeply indebted for unfailing coöperation.

The superintendent of the hospital, usually an American, has for the past three years been a Britisher, Mrs. J. D. MacLaren.

The entire hospital staff numbers about thirty of whom five are graduate nurses, all trained at St. Luke's Hospital in Manila. Three of these nurses are young Filipino Christian women, while two are Mohammedans but trained in Christian principles. One of the latter, Miss M. Salih, who came to the hospital eleven years ago, was the first Mohammedan protégé of the Episcopal Church, and is a fine example of what can be done with education and training.

In addition to the nurses, there are two operating assistants, two dispensary assistants, and four nurses' aids, one trained laboratory assistant, floor boys, kitchen help, laundry maids, and gardeners.

The hospital is a wooden structure throughout. It is built of some of the best native materials, of excellent workmanship. The year round a carpenter and a painter are employed to keep the building in a state of repair and preservation. The lower floor consists of a business and nurses' office, superintendent's private office, doctors' consulting room,

dispensary, and three spacious and well ventilated wards, set apart respectively for men, women, and children. On this floor also, are the storerooms, linen closets, and kitchen. The second floor is given over to private patients, and the operating room and dressing room.

Brent Hospital throbs with life and divers activities. So busy has it become, that on occasions it is faced with the distressing situation of having no further accommodation for sick persons. This, despite the fact that recently both the men's and women's wards were enlarged. The operating room has also been enlarged, and a sparkling array of the latest, most up-to-date instruments has been purchased for the surgeon's use.

Improvements continue apace as money is available, the object being to maintain the hospital in such a manner as will make it a credit to the community. The latest improvements have been the building of a new boys' cottage and isolation ward, with complete and up-to-date sanitary conveniences. Prior to this, a new, much needed, larger kitchen was erected and equipped.

To cope with the increase of patients, a new bathroom was built on the private

floor, and for the comfort of the patients, a *cannec* (insulated) ceiling was put in all around the veranda of the private floor. In satisfaction to the patients, this improvement has been most worthwhile, especially as it made possible an extra private room and semi-private ward right on the veranda itself.

During the past year Brent Hospital treated approximately eight hundred private patients and approximately ten thousand dispensary patients. Despite this magnificent service rendered by a small forty-one-bed hospital, Brent is ever alert to meeting new opportunities. At present, it is attracting more and more tubercular veterans whom it is eager to care for effectively.

The work of Brent Hospital is made possible by special collections, an appropriation from the Church in the United States through National Council, and gifts from local business concerns. Among the last are Philippine Cutch Corporation, Philippine Desiccated Corporation, Atkins Kroll, Kuncle and Streiff, Basilan Lumber Company, Basilan Plantation Company, American Rubber Plantation, Goodyear Rubber Company, and the Manila Bazaar.

What Our Readers Think About Us

THE SPIRIT OF MISSIONS is busy reading your answers to the Questionnaire (see July-August issue, page 294) which are coming in at the rate of seventy or more a day. If you haven't returned yours yet do so at once!

Thus far it has not been possible to digest and analyze all the replies received. While many of you have said that you read each issue from "cover to cover" and flatteringly tell us that it is "A grand magazine—always largely welcomed" or "Doubt if you can improve your present magazine" others have written thoughtful, constructive criticisms which we are reading and considering carefully. We hope in the months ahead you will notice improvements in THE SPIRIT OF MISSIONS inspired by your suggestions.

Many helpful suggestions also have been received in response to the question concerning interesting more Churchmen. Several immediately asked for subscription blanks and promised to make the magazine better known at once. One terse reply was "We ought to get more subscriptions" and then the writer followed his own advice by enclosing a check to cover five new ones!

Return your Questionnaire at once.

READ A BOOK—Former missionary in Japan, the Rev. A. W. Cooke, recommends Bishop Tucker's recently published *Hale Lectures on Church in Japan* as of particular significance

The Rev. A. W. Cooke, our guest commentator this month, the rector of Christ Church, Springfield, Ohio, was for about twenty years a missionary in Japan. During this period he was the first missionary in Wakamatsu; priest-in-charge of Christ Church, Sendai, and St. Paul's Mission, Morioka, all in the present Diocese of Tohoku; and professor in Trinity Divinity School and its successor, Central Theological College, Tokyo. His years in Tokyo partly coincided with the years of Bishop Tucker's service as head of St. Paul's there. He is the author of *Kikkon-Rikon* (Marriage and Divorce) published in 1908, and *Sacraments and Society* issued in 1924.

THE PUBLICATION of Bishop Tucker's *Hale Lectures** just at this juncture seems particularly timely and significant. In the midst of a conflict which has alienated much of our sympathy from Japan and which must inevitably have raised many doubts as to the effectiveness of Christian missionary activity in that country or the justification for it, comes this cogent *apologia* for the work of the Episcopal Church in Japan.

Here is a book that anyone may well read, with much profit. It is not what one would call "summer reading" but it does capture one's interest at once. It is both a compendium of Japanese history, secular and religious, and an account of the spread of Christianity in the Sunrise Kingdom from its first introduction down to the year 1937. More than this, and rather unexpectedly, it sets forth a philosophy of missionary method and sounds a ringing challenge to our Church to prove that our own Christian faith and practice are worthy of export.

The book of some two hundred pages contains a minimum of confusing details with a maximum of explanation and interpretation which flow out of a wealth of experience, sympathy, and conviction. There are few names and dates, only the

most significant ones being given. Even the name of the Emperor Meiji is not mentioned, nor his Rescript on Education, but the influence of both is evident in the narrative of transition and reform. The histories of Brinkley, Carey, and Murdock are epitomized in a masterly simplicity and the development of Greater Vehicle Buddhism in Japan from its Indian and Chinese sources is revealed through a discussion of its influence on the life of the Japanese.

The foundations of their peculiarly national character are traced to the influences of Bushido, which is the fruit of the Way of the Gods (Shinto), and the alien philosophy of Confucius.

Beginning with the background in the secular history of the Empire and the "first" introduction of Christianity about the middle of the sixteenth century, the third chapter goes on to cover the "period of seclusion." Such a topical treatment leads to occasional breaks in the chronological sequence, but from the reintroduction of Christianity in 1859 (chapter 4) the narrative is continuous. The entry of the several Protestant Missions is briefly recounted but the principal interest here is in the pioneering of our own Church and the ultimate organization of the Nippon Sei Ko Kwai in 1887 (chapter 6). Two of the remaining chapters are given to the growth and development of the national Church and the last chapter sets forth our duty and continuing responsibility to coöperate with our spiritual offspring even after it reaches the status of a spiritually autonomous branch of the Catholic Church.

The purpose and general plan of the book may be gathered from a few quotations:

The Japanese Church is one of the products of the revival of missionary activity in the nineteenth century. The significance of that revival can be understood only when

*The History of the Episcopal Church in Japan by the Rt. Rev. H. St. George Tucker (New York, Scribners, \$2).

it is viewed in its relationship to the process of expansion on the part of the Christian nations of Europe, which . . . had by the end of the nineteenth century extended the influence of European civilization into every part of the non-Christian world. (p. 2.) . . . When the barriers were broken down and the new influences began pouring in, an amazing transformation ensued, which proved to be the fullness of the time for the proclamation of the Gospel to the Japanese people. The pre-Christian history of Japan must be briefly surveyed in order to appreciate the character of the *preparatio evangelii* which God effected through it. (p. 3.) . . . In the Christianization of a country which like Japan . . . has its own deeply rooted spiritual, moral, and cultural characteristics, three stages can be distinguished. At first the work is largely carried on, supported, and controlled by missions from outside. . . . The purpose of this book has been to give a summary historical sketch of the first stage and to indicate to what extent its twofold objective has been attained. (pp. 192-3.)

The suppression of Christianity in the seventeenth century, after the conversion of approximately one-tenth of the population, was due solely to political expediency but this

created among a people not nationally intolerant a deep-seated repugnance to Christianity which persisted as a fixed national characteristic for over two centuries. (p. 49.)

The restraint displayed by the first missionaries, their willingness to wait for an opportunity which they felt was surely coming, not only enabled them to pass through a very difficult period without serious conflict, but also was a very real factor in allaying the suspicion of the Japanese in regard to Christianity. (p. 99.)

The fact that the author himself was the head of St. Paul's School in Tokyo from 1903 to 1912, during the difficult period of anti-foreign reaction in which the college department was organized, is

characteristically glossed over. (cf. pp. 149, 151.)

I think it was Pearl Buck who pointed out the significant fact that Japan has borrowed from the West all the perfected machines of destruction without appropriating the Spirit that can restrain their ruthless employment. And Bishop Tucker thinks that Western influence came near to destroying even the religious faith Japan already had. He says:

If it had not been for positive missionary effort on the part of the Christian Church, it is probable that the effect produced upon Japan by her contact with the West would have been destructive rather than helpful. (p. 70.) . . .

Severe injury, however, was caused to the moral prestige of Christianity by the World War. This was not immediately apparent but if the progress of the Christian cause during the past fifteen years has been less than was anticipated, it may at least be partly explained by the lessening of the respect felt by the Japanese for Christian civilization after the World War. (p. 168-9.) . . . Insofar, however, as there has been any slowing up of evangelistic effort, the explanation is to be sought in changes in conditions rather than in any general deterioration of interest in the progress of the Christian cause. (p. 178.)

Among the many soils in which the Christian seed has been planted there is none which has given better promise of a useful harvest than does the *Yamato-damashii*, the soul of Japan. . . . The national spirit is at the moment expressing itself in an extreme form which accentuates the difficulty of making a satisfactory adjustment. For the time being, therefore, we should not be disappointed if no great progress is made in evangelistic work. The real opportunity will come when the present tension between nationalism and Christianity has been somewhat relaxed. . . . In the meanwhile the Church can be usefully occupied in preparing itself to embrace the opportunity when it comes. (pp. 179-80.)

1 1 1

For your study of India, there is ready now *India: A Guide for Leaders of Adult Groups* (twenty-five cents); *An India Packet* containing the Leaders Guide, *Fun and Festival in India*, *The Anglican Communion in India*, *Prayers for India*, and various other useful leaflets (thirty-five cents); *India and the Christian Movement* by the Bishop of Dornakal with a Foreword to this American edition by John Wilson Wood (twenty-five cents); and *Dornakal's Bishop: A Sketch of V. S. Azariah* by F. F. Gledstone (Free). Order from Church Missions

House Book Store, 281 Fourth Avenue, New York

Why

Answers to Questions from Our Readers Are Missionary Vacations Too Long?

This is the second in a special series of articles discussing questions asked by our readers concerning the missionary enterprise. Early articles will discuss such statements as "I'd rather give to specific objects which I know all about than to a general budget" and "The National Council has ignored the Negro problem."

These articles consider only questions actually asked; none are manufactured by the Editors. So if you have a question of general interest send it to the Editors at once.

1 1 1

YOU DO PUT us on a pedestal. You would have us perfect. And we deserve your disappointed hope in that perfection when you find us average, because of the vast pretensions of our calling. To be sure every Christian has the same call to perfection in the challenge of our Lord: "Be ye perfect." But you do expect more of your missionaries. They are the scapegoat for all the wistful idealism of those who remain in the homeland; who would compensate for their own inability to go to the missionary field by idealizing very faulty and average individuals in need of the usual adjustments to daily living.

And so the missionary takes vacations; and those are of two kinds: the summer holiday of four to six weeks; the regular furlough which occurs every five years with six months in the homeland with two months for the journey to and from the mission field. And before we enter on a discussion of the problems incident to these two forms of holiday I would hasten to agree absolutely with the criticism that missionaries take too many vacations; but not for the accepted reasons. Let me make clear my assent.

The furlough is popularly considered as an opportunity, but too often it presents a problem. Foremost of these is the family situation. Travel with a family of young children is a constant marathon rather than a restful interval between continents. Difficult indeed on arrival to find adequate quarters for a half-year. Far from easy to settle into the strange

environment after years in an alien civilization, where the bewildering traffic of the West, and even the simple telephone, are very real terrors after years in a country where the leisurely ricksha and the customary system of communication by *chit* or note is the serene norm. These are small considerations compared with larger issues, but nevertheless very real hazards until one becomes accustomed to the different *tempo* of life in this country.

Add to this the heartbreaking adjustments to an ever-changing family life from furlough to furlough, where the joy of return is truly dimmed by the frequent certainty that departure will be final in this world. And often there are maladjustments in the family life of the brothers and sisters for which one would give everything to be free to remain and adjust. Be thankful, I hear someone say, that you can be a solace and a help for even an interval. True, but it makes the furlough one of anguish.

The greatest danger of furlough to the returned missionary is that they reach the day of sailing for the mission field with mind and body depleted by constant speaking to the home Church. To speak of his work is what the missionary desires, and I have heard some complain that they have not been enough used in this capacity; but many missionaries are not fluent speakers and find public speech exhausting. One often finds that the finest missionaries are unable to tell adequately of the magnificent service they are rendering on the field. They tell of this work at real physical and mental cost. My mail a few days since contained a letter from a missionary friend who has been taking postgraduate work along her chosen line of work abroad. In addition to this she has given sixty missionary talks "to the Swedenborgian and General Convention, Old Ladies' Home, two public schools, to a hotel, auxiliaries, Sunday schools, churches, Presbyterian,

Baptist, Congregational, and Campbellite, both colored and white." While this particular missionary finds speaking a refreshing necessity rather than a hardship, the fact remains that she is burning the candle at both ends. We see the lovely light but she pays the cost.

Let no one refrain from asking missionaries to speak to them because of this danger. No one regrets indifference to the cause of missions more than the missionary. My point is that the missionary does need vacations with some time for real rest and refreshment. And above all he needs the change of scene that furlough brings although he would often prefer to remain on the field to continue his work.

The outstanding example of those who live in the adopted country for life is that of the Roman Catholic missionaries. Because of their celibacy their life is already aside from the norm. Superb and selfless service they give, and we rejoice in their shining witness; but there is need too for the witness of the middle way. I venture to believe that the problems of family life, with necessary provision for the health of children, are as true a Christian witness, and one valued by the Oriental to whom such life is the norm.

Even the Roman Catholics today send their workers to the summer resorts, convinced that the month of rest contributes to the enhanced quality of their work. And this brings me to a consideration of the summer vacation on the mission field. During the past fifteen years Chinese have increasingly made use of the summer resorts. An article in itself could be written about the summer resorts and their contribution to the welfare of missions. It has been a delight to see the Chinese learning to play and rest in the Western fashion; to send our valued na-

tive colleagues to sea or mountain for recuperation, and to watch their renewed vigor on return. The increase of Chinese Christians in these resorts has been a deep satisfaction to the foreign missionary. It has, however, carried the opportunities of the plain to the mountain top and the seashore. It has resulted in the very successful development of the summer conference, with the missionary as leader, teacher, or pupil; for we sit in happy tutelage under some of our finest Chinese minds and spirits. But so enticing an opportunity as the summer conference holds the danger that one work to depletion rather than to refreshment. Inner disciplines are needed to correct this hazard.

I have been writing these words at the edge of a lake on one of America's loveliest college campuses. A white birch leans over the water to reach its reflection. As I watch it with concentrated attention it becomes the core of what I struggle to say. The sky has darkened, the water, placid in the stillness that arrives before the rain, reflects the tree which is utterly quiet to the casual eye but is in incessant motion to the observant. The rhythms of nature are kin to the rhythms of the spirit: simplicity amid the complex, unity in multitude, serenity amid motion. Yes, it is what one does with the vacation that is the heart of our problem. I have known missionaries who used vacations unwisely because too strenuously. I have yet to know one who has used one lazily or wastefully. Missionaries, more perhaps than any one other group, need to learn to live without haste, need to dare to *rest* in the Lord, need to take time to nurture their own souls.

Perhaps there are too many vacations for missionaries. I sincerely doubt it.

Next Month—A special *United Thank Offering Number* that will tell you all about how the offering is used to extend Christ's Kingdom in the world today and some tested ways to increase the number of Churchwomen participating. Bishop Whittemore of Western Michigan contributes the leading article and there will be an appropriate pictorial cover. Order your extra copies now.

Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*
Executive Offices: 412 Sycamore St., Cincinnati, O.

THE THREAT of the pagan forces in all lands today is terrific. To the Christian, however, the revealed purpose and plan of God is sufficient not only to save him from despair in the face of increasing adversaries but to send him forward with renewed and active hope, determination, and courage. The Christian Church has always won its greatest victories when spurred on by unusual difficulties.

Such a time is the present. It is not that the difficulties in themselves spell victory, but that they call forth the qualities necessary for victory. The purpose of the Forward Movement is to help Churchmen to see in the obstacles to the making of a more Christian world God's clear call to a quickened service.

The first Commission on the Forward Movement laid its emphasis on discipleship. Its conviction was that if the Church is to be stronger, able to overcome anti-Christian influences; a spiritual force growing in beneficent power for the uplifting and release of humanity, it can only be as its members are wholly given to the service of Christ and intelligent sharers in His program for humanity. Therefore the Commission applied itself to the work of helping the clergy in their work of building up the life of personal religion in each member of the Church. We were taught to pray "Lord revive thy Church beginning with me."

To this end the daily Bible readings were prepared. For three years they have gone to the number of many millions throughout America and to other lands. They have been transcribed into Braille and adapted into Japanese, Portuguese, Chinese, and Spanish.

A large volume of literature, some thirty different publications, in all numbering about eleven million pieces, has carried on this work of deepening the

devotions and informing the minds of the members of the Church. Emphasis also has been placed on strengthening the Christian character of the home and on making the supreme purpose of religious education to be the finding of a deep, permanent experience of God. It sought also to build up the Church's corporate worship and called every Christian to accept his responsibility to tell others about Christ and His Church. The missionary character of the Church and the obligation to "go to all nations" has been sounded continually.

All this and much more is included in the Seven Steps of the Disciple's Way—Turn, Follow, Learn, Pray, Serve, Worship, and Share.

The activities and procedure of the old Commission are recalled not as an historical resumé but because the things which were emphasized by the first Commission are reemphasized by the new Commission. The production of literature, the need of missionary education, the holding of conferences, the deepening of religion in the home, and the importance of worship will continue to have a place in strengthening the life and witness of the Church.

There are, however, certain new emphases which have been brought out by developments of the past three years. In general the complete program of the present Forward Movement Commission is summed up in the various committees, some of which are old and some of which have come into existence with the new Commission. The old committees which will continue are: Literature, Missionary Education, Youth, Courses of Study, Conferences, Colleges, Seminaries, and Preparation of Guides. The new committees are: Faith, Work, and Unity, Evangelism, Retreats, Aids for the Clergy, and Radio and Visual Education.

The Sanctuary

Two National Churches

THE TWO MISSIONARY districts of the Episcopal Church in Haiti and Mexico also think of themselves as national Churches: *l'Eglise Episcopale d'Haiti* and the *Iglesia Catolica Mexicana*. In Haiti, all the clergy are Haitian except Bishop Carson. In Mexico, Bishop Salinas and nearly all his staff are Mexican. While each country has a cathedral and a school in the capital city, most of the work is in little country missions, poorly equipped but in close touch with the people they serve.

* * *

The Haitian clergy are: GEORGES E. BENEDICT, ETIENNE VICTOR GILLES, CHARLES A. RITCHIE, at Holy Trinity Cathedral, Port au Prince. EDOUARD JONES, BARTHELEMY GENESE, at Arcahaie. ARTHUR BEAUFILS, CATULLE BENEDICT, Aux Cayes. JEAN ABELLARD, Chateau Gaillard. LEOBRUN ADOLPHE, Gonaives. LEON JONES, Grande Plaine. LEDOUX PARAISON, Grande Rivière. ABNER DEUS BUTEAU, Gros-Morne. DELATOUR RENE GILLES, Le Borgne. JOSEPH S. LINDOR, Léogâne. ELISSAINT ST. VIL, Mirebalais. DAVID MACOMBE, LOUIS A. O. MACOMBE, Palmiste-à-vin. ELIE OCTAVE NAJAC, EMMANUEL DUMONT MORISSEAU, Port de Paix. FELIX DORLEANS JUSTE, non-parochial, Port au Prince.

These clergy minister to fifty-eight missions. The SISTERS OF ST. MARGARET direct The Grace Merritt Stewart School for girls in Port au Prince.

Bishop Carson's jurisdiction includes the Dominican Republic. The clergy are: ARCHIBALD H. BEER, THOMAS O. BASDEN, San Pedro de Macoris. CHARLES RAYMOND BARNES, Trujillo City.

The clergy in Mexico are: FRANCISCO ARAGON, Cathedral of San Jose de Gracia, Mexico City. RUBEN SALINAS, Popotla. JOSE F. GOMEZ, San Pedro Martir. LOUIS Y. CABALLERO, Iguala. SAMUEL SALINAS, Nopala. JOSE N. ROBREDO, Guadalajara. JOSUE DIAZ, San Martin de las Flores. JOSE MARTINEZ, San Sebastian. SAMUEL ANDRADE, Tlalmimilolpan. DANIEL ROMAN ROMERO, Tecalco. SAMUEL RAMIREZ, Toluca. LORENZO J. SAUCEDO, Xochitenco. JOSE A. CARRION, Xolox. SAMUEL CESPEDES, Cuernavaca. JOSUE MIRANDA, Jojutla. Americans: WILLIAM WATSON, Monterrey. CHARLES W. HINTON, Mexico City. ELLSWORTH B. COLLIER, Pachuca.

Layman: DR. F. SERVIN MEZA, principal, St. Andrew's Industrial School, Guadalajara.

Women workers: MRS. SAMUEL SALINAS, nurse, at Nopala. The staff at Casa Hooker, Mexico City.

* * *

God Almighty bless thee with his Holy Spirit, guard thee in thy going out and coming in, keep thee ever in his faith and fear, free from sin and safe from danger.

JOHN WILSON WOOD, D.C.L.

Foreign Missions

Across the Secretary's Desk

"WHY DO missionaries stay in China?" Many people are asking that question. Here is one answer:

We realize more and more just what has been accomplished because we did remain. There is no question but what we have saved our property, the lives of many Chinese, the honor of hundreds of Chinese women and girls, and the lives of some valuable farming animals. We have been able to bring many into the Church partly due to the fact that these people have become interested in a religion that makes people forget themselves and remain in danger just to help others. They feel that we must have something which they have not since we are willing to risk the dangers of staying here in order to protect them. They soon found out that the key is Christian faith and trust. They are eager to learn all about it and the soil is ready for planting of the Christian faith. We have had many baptisms and many more are preparing. We can see many results of our work. So many are very poor and yet the other day they sent a committee to us with a gift to express their appreciation. They asked us to use the \$132. C.C. to buy something when conditions are more peaceful. They are not willing that we should use the money for them, though it will eventually go to help some of the very poorest. Perhaps we can use it towards supporting our new babies for we have some twelve little ones left with us (ten girls and two boys) which added to our previous family makes a group of seventeen to feed and clothe. A gift from a Boston woman, plus the courtesy of the British Navy, has put in our hands, 120 pounds of Klím and so the babies are all doing nicely.

HERE IS A worthy record for one Church family in Brazil. The Rev. Jose Severo da Silva is rector of the Church of the Redeemer, Pelotas. His wife, Dona Horaida, has always been a great help to him. His family contributes much to the life of the Church. His eldest son is the Rev. Nathaniel Duval da Silva, assistant at the Church of the Crucified, Bagé. One of his daughters is married to the Rev. Egmont Machado Krischke. For more than twenty-five years the Rev.

Severo da Silva has been editor of the diocesan paper, *Estandarte Christao*, printed on a press given by the New York Woman's Auxiliary. Under his able direction this paper, published twice a month, exerts a useful and wide influence. His parish is self-supporting, but as yet has no rectory. A Bible class for men, conducted by the rector uninterruptedly since 1910, has undoubtedly contributed largely to the success of his work.

✓ ✓ ✓

IN SPITE OF three attempts to return to St. Andrew's Hospital, Wusih, Dr. Claude M. Lee has been unable to carry out his plans because of military restrictions. Although bombs have fallen near it, the hospital buildings have not been seriously damaged. Two foreign residents in Shanghai, on hearing of the bombings, made these comments:

They may destroy the buildings and the equipment, but they can never destroy Dr. Lee's reputation, and as long as that remains, there is something to build on.

I always have regarded St. Andrew's as the ideal missionary hospital.

✓ ✓ ✓

SOMEBODY ONCE said: "Let me make the songs of a people and I care not who makes their laws." Such a sweeping statement may not apply to the hymns of Christian congregations. Nevertheless it is interesting to know how our fellow Churchmen in other lands are expressing their worship and praise in their own tongue. There has just come to me from Bishop Salinas y Velasco a number of copies of a hymnal which he and a committee of his people have prepared for use of the Mexican congregations. It contains 228 hymns, all, of course, translated into Spanish. If anybody would like to have this *Himnario de la Iglesia Episcopal*, copies can be secured from the Book Store, 281 Fourth Avenue, New York, N. Y.

KAYA IS A town of moderate size like hundreds of others in Japan. I remember visiting it in 1927 just after it had suffered severely from an earthquake that shook much of western Japan. Bishop Nichols sends me this good news:

The people of Kaya have long desired to have a mission kindergarten, but the mission has been unable to give any aid in maintaining a kindergarten there. The desire of the townspeople finally resulted in a financial drive which secured the necessary funds for initial expenses, and a group of representative substantial people in the town, including several of our own Church members, have guaranteed to cover any deficit in the maintenance of the kindergarten.

IN THE *Diocesan Chronicle* which tells of the work of the Missionary District in the Philippine Islands, Bishop Mosher expresses his gratitude for the help that

has come in the form of special gifts as a result of the statement concerning Philippine conditions which appeared in THE SPIRIT OF MISSIONS and in *The Living Church*. I can understand exactly what Bishop Mosher means when he says, "the help that they did give is, at a time like the present, incalculable." And I know that he would be glad to have others follow the generous hearted example of those who have already lent a hand.

IN SENDING A generous gift to the Bishop Lloyd Memorial Fund for Kuling American School, a former teacher and his wife write:

We consider the problems of K. A. S. our own, too, and have often thought and talked about them. There is something unique about Kuling and the American School, something which wins one's loyalty and affection, something which has made K. A. S. seem like home.

With Our Missionaries

ALASKA

Captain Albert Sayers and Captain Jack DeForest of Church Army, sailed July 15 from Seattle, on the *Denali*.

The Rev. and Mrs. H. H. Chapman and children sailed July 29 from Seattle, after regular furlough.

CHINA—HANKOW

Miss Olive B. Tomlin sailed July 9 from Shanghai on the *President Garfield* for England, en route to the United States, on regular furlough.

CHINA—SHANGHAI

Mr. and Mrs. Donald Roberts and children, sailed July 29 from Honolulu, on the *Empress of Canada*, after a year's work in Iolani School.

Mr. and Mrs. David G. Poston sailed July 22 from Vancouver on the *Empress of Canada*, after an extended furlough.

Ellis N. Tucker arrived June 16 in Shanghai on the *Empress of Canada*, after regular furlough.

The Rev. and Mrs. Francis A. Cox arrived June 22 in Shanghai on the *Scharnhorst*, after regular furlough.

The Rev. John G. Magee sailed June 26 from Shanghai on the *Empress of Canada*, on regular furlough.

Miss Sarah H. Reid arrived June 27 in Vancouver on the *Empress of Asia*, on sick leave.

Miss Gladys M. Ross, arrived June 27 in Vancouver on the *Empress of Asia*, on regular furlough.

Mr. and Mrs. E. H. King, Jr., sailed July 15

from San Francisco on the *President Taft* for Honolulu, and sailed August 3 from Honolulu on the *President Coolidge*, after regular furlough.

HAITI

The Rt. Rev. Harry R. Carson arrived in New York from Port au Prince June 22, and returned June 28 from New York on the *Ancon*.

JAPAN—TOHOKU

The Rev. and Mrs. H. Meriwether Lewis arrived June 14 in Yokohama on the *Tatsuta Maru*, after regular furlough.

PANAMA CANAL ZONE

The Rt. Rev. Harry Beal sailed June 11 from Cristobal on the *Sheriqui* and arrived June 19 in New York.

Miss Claire Ogden and the Rev. and Mrs. Robert W. Jackson and son sailed July 26 from New York on the *Ancon*, after regular furlough.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. Robert F. Wilner and children sailed July 4 from Manila, on the *Empress of Russia*, on regular furlough.

The Rev. John Mears, a new appointee, sailed July 9 from Vancouver, on the *Empress of Asia*.

VIRGIN ISLANDS

Mrs. James A. Swinson and children sailed July 2 from Los Angeles, on the *Amerika*, after regular furlough.

THE REV. D. A. MCGREGOR

Religious Education

City Life Around the World

THE MISSION study subject for the Church school in 1939 will be *City Life Around the World*, a sequel to this year's theme, *Rural Life Around the World*.

For thousands of years large numbers of people have congregated to establish great cities. The march of human life appears to be from the country to the city. Whenever people thus crowd together, problems and needs arise. Although enlightened city governments strive to minister to their citizens, other agencies for human welfare also find much to do in any large center of population. Here the Church, alone capable of dealing with many of the needs of "city man," has seized real missionary opportunities. To bring this work of the Church to the attention of its boys and girls, many of them city dwellers, themselves, is the aim of the mission study material for the coming year.

City life will be viewed from the standpoint of certain great cities of the world: Hankow in China, Tokyo in Japan, Manila in the Philippines, Honolulu in the Hawaiian Islands, Madras in India. Each of these cities provides the background for a story which relates some need which the Church is successfully meeting.

The literature available will be a *Leader's Guide* (which includes the stories as well as suggestions for using the material); the stories for the older children (ten cents a set or \$4 a 100 sets); a litany, *Thy Kingdom Come* (2c each or \$1 a 100); a poster, and the pamphlet, *Making the Most of the Lenten Offering* (free). A sample set of all this material, with the exception of the set of stories, will be sent to all those on the regular mailing list. Extra copies of any of these materials may be secured through the Church Missions House Book Store at the prices indicated. To insure prompt

delivery orders should be sent in just as soon as possible after the receipt of the sample set. Advance copies of the *Leader's Guide* may now be secured for ten cents from Church Missions House Book Store by any parish leader who wants to plan for the inclusion of this mission study in the regular Church school curriculum.

The *Leader's Guide* has been definitely planned to meet the need of Church schools which carry on a study of the Church's missionary work each year. Two complete units have been prepared. In each stories have been provided. These units may be incorporated into the regular curriculum, thus providing for six sessions during either Epiphany or Lent. Each unit has five sections. In the primary unit these include things to be accomplished in this unit, directions to the leader, suggested activities, a typical plan for a session, and the stories. The sections in the unit for older children are things to accomplish, directions to the leader, suggested activities, suggestions for further study, and the stories.

Other ways of using this material are indicated in the introductory section of the *Guide*. General activities in connection with the Lenten Offering as well as suggestions for developing special services of worship are also listed. In addition to the two units and the introduction the guide contains a list of additional books and materials.

The units and bibliography in the *Guide* together with the special service of worship and the poster make it possible to have a unified educational program to arouse intelligent interest in the Church's missionary work. An offering following such a program will be an offering indeed—an offering of heart and mind as well as of money.

Write the Department for additional information or counsel on your problems.

Field Department

THE REV. C. W. SHEERIN, D.D.

The Tenth More Than Nine-Tenths

BY THE REV. WILLIAM PORKESS, D.D.

This is the second in a special series of brief articles on Stewardship, appearing regularly each month on this page. Early contributors will include Bishop Stewart of Chicago and Austin J. Lindstrom, a member of National Council.

WHEN A DIME, out of every dollar, is set aside for God, and the balance is spent on the varying interests of self, then mathematics ceases to hold good: the lesser, in quantity, becomes the greater; in quality ten cents are, indeed, more than ninety. Another way of putting this might be to say that a tither is superior to a mere contributor; and yet, in many instances, because of differences of income, the former is a lesser amount.

The estimate is not based on how much money there is, but what is the impetus from which springs the financial action? That impetus consists of recognizing what Christ has said so definitely about money, and then in obeying this same standard—"It is more blessed to give than to receive." The purely human inclination is the very opposite. Receiving, as a happier experience, dominates; and not giving. If, in the individual life, a change is ever to take place, so that the principle of giving is to dethrone the deep-seated tendency of getting, there must be effected a great work of transformation.

An inspired man cannot help but be transformed, and a transformed man will be eager to be informed. Let us, however, be quite clear, and willing to act upon this truth, that it is for Christ to inspire into the practice of giving, and then, but only then, can man's power to inform become a wonderful supplement. This gradual work of transformation, as applied to the joy of giving, calls for a definite beginning (only a beginning) on man's part. To the words of Christ, already mentioned, must be added a further statement of His, "These ought ye to

have done, and not to leave the other (the tithe) undone."

Are you adventurous enough, and always as the first financial act, when the recipient of money, to take out of every dollar ten cents—the tithe, for God? If you are, then you thereby have entered another world—the world of stewardship. That tithe is sacred, for it is separate and distinct from your nine-tenths. You are to be the executive of the Lord's Treasury. The tithe is to be invested in His work, and you are to be the investor. You are now seeking to give, to use His money. No longer are you waiting for the Church to appeal to you. The work of transformation has veritably begun in your life, and unquestionably, as money comes into your possession, your first thought will not be spending on yourself, but dispensing for God the sacred dime. No one can ever lay claim to the blessedness of giving if he continues to feed on the indefiniteness of now and then contributing.

What has been written here is the result of conviction and personal experience. For thirty successive years I have felt the enriching influence, through the use of the tithe, as the minimum standard of Christian giving. It has also fallen to my lot to carry on a large correspondence with inquirers regarding the principle of giving. And, still further, I have held individual interviews with hundreds who have become tithers, ranging from the boy, receiving as a weekly allowance, a dollar, to the man of commanding commercial influence, earning a salary of fifty thousand dollars a year. The dime of the boy, and the five thousand dollars of the man, and all the varying tithing amounts between, personify the same striking thing—the principle of giving, and starting from a definite beginning—the Christian standard of tithing.

GRACE LINDLEY, LITT.D.

Woman's Auxiliary

A New Chapter in Christian Coöperation

ON JULY first, 1938, the history of Christian coöperation began a new chapter. At that time the Central Committee on the United Study of Foreign Missions closed its office at 186 Massachusetts Avenue, Boston, and turned over to the Missionary Education Movement of 150 Fifth Avenue, New York, its stock and goodwill, assets and liabilities and its heavy responsibility for publication of mission study books. In this change Central Committee passes on to the Committee on Women's Work of the Foreign Missions Conference its special responsibilities for the promotion and stimulation of interest in mission study among women's organizations and in order to assure complete coöperation in this field the Committee on Women's Work will appoint two women to serve on the Board of Managers of the Missionary Education Movement.

Central Committee was organized in 1900 as a direct result of a "great ecumenical conference on foreign missions held in New York" in April of that year. Mrs. A. T. Twing, then the Honorary Secretary of the Woman's Auxiliary was appointed as the representative of our communion on this new interdenominational committee for the united study of missions. She was followed by Miss Emily C. Tillotson, and in recent years Miss Margaret I. Marston has represented this Church on Central Committee as well as on the Board of Managers of the Missionary Education Movement. The first book published by the Central Committee, *Via Cristi*, was dedicated to "All Students of Missions."

For years past Central Committee and the Missionary Education Movement have been responsible for the publication and distribution of mission study books and have worked in ever closer coöperation. Nevertheless much confusion has existed in the minds of many students,

readers, and leaders due to the number of books produced each year by the two organizations.

For these and other important reasons the older organization for a long time has considered the possibility and value of a step so drastic and significant. After careful study of the subject and definite business arrangements, the final adjustments were ratified on May 16 at the last business meeting of Central Committee. This meeting was followed by an informal and happy dinner party at which the present chairman, Miss Gertrude Schultz, presided and set the keynote. Past and present Central Committee members, presidents of women's boards, and representatives of the Missionary Education Movement and of the Woman's Committee of the Foreign Missions Conference were present.

Three honored guests were enthusiastically applauded: Mrs. Henry W. Peabody, for thirty years chairman of Central Committee, and Miss Rachel Lowrie and Miss Margaret E. Hodge who had been present at the memorable meeting in 1900, when the interdenominational committee was appointed to plan for a seven-year course of study of foreign missions.

Not for seven years but for thirty-eight years this committee has functioned. It has published forty different senior text books, several odd books, and a large number of hymnals and junior and kindergarten books. For two different periods, totaling eleven years, it sponsored the publication of the children's magazine, *Everyland*. Three senior books have been translated into one or more languages, Chinese, Japanese, Tamil, Urdu, and German, while *Prayers for Little Children* has appeared in ten languages. The number of Central Committee books actually sold during these thirty-eight years is 3,770,947 copies.

American Church Institute for Negroes

Auxiliary to National Council

THE REV. ROBERT W. PATTON, D.D.

THIS YEAR, the Woman's Auxiliary, Province of Sewanee, offered scholarships at the summer adult conferences at Sewanee, Kanuga, and St. Augustine's College, for the best essays on What is the Church? The Book of Common Prayer was the doctrinal source for the papers to be submitted but the answer to the question had to be expressed in the contestant's own words. The judges were the Rt. Rev. Philip M. Rhinelander, formerly Bishop of Pennsylvania, and the Rev. Philip S. Gilman, rector of St. Mark's Church, Gastonia, North Carolina.

Thirty papers were submitted from twelve of the fifteen dioceses within the Province, twenty-five by white women and five by Negro women. Among the latter group, the first award was given to Miss E. Collins of the Gaudet School, New Orleans, and the second to Miss N. B. Foster of Greenville, Mississippi.

Miss Collins, seventeen-year-old, second-year high school student at the Gaudet School is an orphan and a ward of the school.

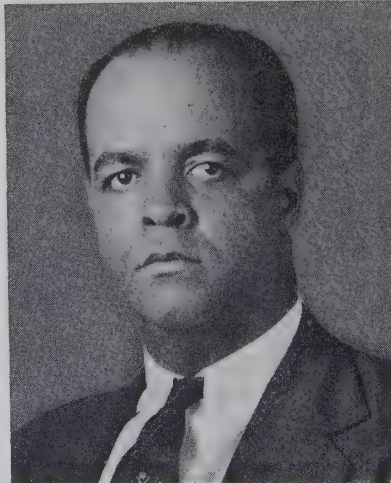
The Pittsburgh *Courier*, a leading newspaper of that city also held a letter writing contest this winter for students in the elementary and high schools for Negroes in Alabama, Mississippi, Louisiana, and Texas. Miss Dorest, a teacher at Gaudet, interested the students of the school in this contest with the result that the *Courier* awarded six of its prizes to Gaudet School students and the school itself won the highest number of

points in the contest, its record being 165 points. Its nearest contender scored 105 points.

Gaudet has reason to be proud of these records!

THE BOARD OF TRUSTEES of the Gailor Industrial School, Mason, Tennessee, has elected George E. Loder as principal to succeed the Rev. George A. Stams, who resigned to become Archdeacon of Western Tennessee, and rector of Emmanuel Church, Memphis. Dr. Loder, a young Churchman, still in his thirties, was for the past three years Dean of Men at the Tennessee Agricultural and Industrial State College, Nashville. He formerly served as secretary to the President of Bennett College, Greensboro, North Carolina; Dean, Georgia Normal College, Albany, Georgia; faculty assistant, Cornell University, where he earned his Ph.D. Eager to serve his people through the Church, Dr. Loder brings to Gailor an experience and enthusiasm which

should contribute greatly to that school's development.



GEORGE E. LODER, young Negro churchman, who on August 1, assumed principalship of the Gailor Industrial School, Mason, Tennessee

FOUR THOUSAND Negroes and whites gathered in the municipal auditorium at Macon, Georgia, on May 12 to witness a presentation of *Broken Chains*, a musical drama by the chorus of the Fort Valley Normal and Industrial School, portraying the development of the Negro race from its primitive state in Africa to its present degree of culture. The Macon *Telegraph* commented favorably.

The Coöperating Agencies

Address correspondence to officials whose names appear under the various heads

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.

THE SEVENTH annual Conference of the National Group of Seamen's Agencies, which met in Baltimore the last part of May, developed into an international gathering. Delegates had come from Australia and Bombay, India, by way of London; from the eastern and southern ports of this country, and from the Great Lakes and Canada.

Independent organizations, large and small, made their respective contributions to the program. Other speakers on the program were from the U. S. Maritime Commission, the U. S. Bureau of Navigation, and the U. S. Marine Hospitals. National organizations made up of affiliated agencies included the Y.M.C.A., American Seamen's Friend Society, Upper Canada Tract Society, Seamen's Church Institute of America, and two of international scope, the Church of England Missions to Seamen, and the British Sailors' Society.

Our own affiliated Institutes were represented by the superintendents of the work in Tampa, Charleston, South Carolina, and Philadelphia; by the secretary from the national office; and by the head of the auxiliaries to Sailors' Haven in Charlestown, Massachusetts.

The conference revealed many angles of approach to seamen's work, but all could meet on common ground in the need for a rededication of agencies and workers to Christian service to seamen. As a result the greater part of the session on the second morning was given over to the discussion of Religious Problems of Seamen's Agencies. We were reminded again that every agency there represented had been founded because of someone's Christian ideals and missionary vision.

The Church Society for College Work

The Rev. W. B. Stabler, *President*
3805 Locust St., Philadelphia, Pa.

THE CHURCH Society for College Work makes its first bow in this issue of THE SPIRIT OF MISSIONS as a Coöperating Agency of National Council. The meeting of National Council in April formally designated the society as such a Coöperating Agency, and at the same time accepted the invitation of the society to appoint five of the twenty members of the society's board of directors.

The number of Church people who are by now acquainted with the society is probably fairly large. Visitors to General Convention at Cincinnati cannot fail to remember the notable exhibit on college work sponsored by the society. As the society grows in strength and influence its name ought to become increasingly familiar. In these days of alphabetical symbolism, its title can be conveniently shortened to C.S.C.W.

For the benefit of those who still need an introduction to the society, it may be well to say a word as to its history and its purpose. It was founded about four years ago as a voluntary self-perpetuating society with one missionary purpose: to promote, as its constitution puts it, knowledge and acceptance of Christ's religion and in other ways to foster and to strengthen the work of the Episcopal Church in college and university centers; and to establish a Fund for this purpose.

The officers of the society are:

PRESIDENT—The Rev. W. Brooke Stabler.
VICE-PRESIDENT—The Rev. C. Leslie Glenn.

TREASURER—Thomas S. Gates.
ASSISTANT TREASURER—William H. Du Barry.

SECRETARY—The Rev. T. O. Wedel.

Literature describing the aims of the society can be had upon request.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.

AT THE REQUEST of the Rev. H. Ross Greer, rector of Grace Church, Millbrook, New York, and with the approval of the Bishop of New York, two Church Army mission sisters have been assigned to work for three summer months in a small settlement known as Oniontown.

The venture is entirely experimental.

Their "parishioners" are laborers and rather poor farmers; the families are large, the children greatly in need of help and leadership of every sort.

A vacant house in the locality, really not much more than a shack, has been taken and is being used by the mission sisters as their home, and as a temporary community house.

Before ever anything in the way of cleaning or furnishing was attempted, a simple service of Holy Communion was held in the house, four Church Army mission sisters being the congregation.

An unbelievable amount of trash had to be removed, iron, wood, glass, wet rags, and countless worms. Old wallpaper was removed, and new put in its place, and in rooms where things were least pleasant,

the walls were carefully whitewashed.

And now, in Oniontown, there is an attractive little cottage to which women and children go for games and song and lesson and fellowship.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.

LONG DAYLIGHT hours and roads that are dry are being capitalized to the utmost this summer by St. Mark's Mission, Dante, Virginia, with the help of the new Ford provided by the Girls' Friendly Society. This is not meant to imply that there was ever an old Ford or a car of any kind at the mission. The lack of a car has long been felt keenly by Deaconess Edith A. Booth, the head of the mission, and Deaconess Maria Williams before her, and by Miss Mabel Mansfield who is in charge of the Handcraft Guild of Southwestern Virginia.

The daily vacation schools run by Deaconess Booth and her staff of summer volunteers lie up the "hollows" leading out of Dante through the gaps in the mountains—weary miles to plod on foot and expensive to attempt in a rented car; while many mountain families live beyond the reach of even the hardest



MISSION SISTERS Morris and Howard set to with brooms and pails to clean up the shack which serves as their home and community house during three months' summer work at Oniontown, New York; an experimental venture under the direction of the Rev. H. Ross Greer

walker. Deaconess Booth carries on two such Sunday schools throughout the year and in the summer adds as many vacation schools as she and her volunteers can reach. The automobile will make it possible to extend this work this summer.

The Girls' Friendly Society decided to forward \$700 of its promised \$2,000 gift to the work in Southwestern Virginia, as soon as this amount was received, so that the mission could take the fullest advantage of the summer months by purchasing the car at once. Great interest has been aroused throughout the society in this mountain work and enough money for the car was received by the first of June. But this is only about one third of the amount promised; the remainder, which is still to be raised, will go toward a Church-Community House for Splashdam, thirty miles from Dante. This gift to the missions in Dante and Splashdam is being made in connection with the year's study of Rural America. In both Dante and Splashdam there is a large G.F.S. branch.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.

WHAT BECOMES of the tracts left over in a parish after a mission has been held or at the close of the Lenten season? If they are saved for other occasions or made of use to others, that is all right, but if you do not know what to do with these tracts, let C.P.C. tell you. The C.P.C. secretary in your parish will obtain an address if desired.

A request for such left-over material came recently from a missionary district where the Bishop wished to distribute such material when his people came together at large gatherings. Those in charge of distribution are well aware of the useful tracts available for purchase. They are aware also of the lack of money to buy either tracts or any of the simple and inexpensive books so needed by persons preparing for confirmation, who cannot receive much personal instruction. An

archdeacon writes, "I have thirty names already on my list for confirmation and they surely must have some good literature to read if they are to become good Churchmen." A deaconess has classes preparing in three separate missions, and these are only a part of her work. How much she needs books to give or to lend. How shortsighted we are to place missionaries in the field and then give them little or nothing in the way of tools with which to work.

The special appeal for tracts closes in this way, "Our country is being flooded with rather fanatical literature. A counter flood on our part would help a great deal in keeping our young people from being led astray."

A RECENT LETTER from a missionary overseas reminds us how dependent she and her fellow workers are on friends at home for recreational reading. They have no access to libraries and no money to buy books. They like to read just what we do, biography, travel, fiction, comments on world affairs. Will not those who care to read share their joys, their present joys, with the men and women who are pioneers for Christ in the utmost parts of the world? Addresses will be supplied gladly to those who will send recent books along the lines mentioned above.

Guild of St. Barnabas

The Rev. C. T. Walker, D.D., *Chaplain-Gen.*
Ivoryton, Connecticut

EARLY IN JUNE, the Chaplain General appointed and installed the Rev. Lane W. Barton, rector of Grace Church, Orange, New Jersey, as the chaplain of the Orange Branch. This branch has a Sick Benefit Fund, the income of which is used for nurses who have been members of that fund. The income of another trust fund left to the Guild by Anna H. B. Howe, for many years the devoted secretary of this Branch and Secretary General, is distributed "to nurses in need or sickness." The chaplain of the Orange Branch makes the distribution.



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Historical Magazine

Contents for September, 1938

Stephen Elliott, 1st Bishop of Georgia (1841-1866).

By Edgar L. Pennington. The most complete biography of this pioneer Bishop which has ever been written, running to 55 magazine pages. He was also Presiding Bishop of the Church in the Confederate States of America.

Beginnings of the Church in Japan.

By John Cole McKim. The growth of the Church in Japan within less than two generations is one of the brightest spots in the missionary picture. Dr. McKim was born in Japan and served for fourteen years as a missionary there.

The Massachusetts Diocesan Library.

By Ann Maria Mitchell. This library might well serve as a model for every diocese in the American Church. If an institution is the lengthened shadow of one man, this diocesan library is that of the late Reverend Dr. Slafter who undertook its upbuilding in his advanced years after retiring from the parochial ministry.

The Reverend John Doty (1745-1841).

By John W. Lydekker. The story of an S. P. G. missionary at Cortland and Schenectady, New York, from 1771 to 1777, and thereafter in Canada. Mr. Lydekker is the Archivist to the Society for the Propagation of the Gospel, London.

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"To The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America I give and bequeath FIVE THOUSAND DOLLARS to endow one or more beds in a hospital called St. Luke's, in Manila, Philippine Islands, requesting such bed or beds to be known as the bed in memory of my mother,"

THE TRUST thus created by the will of a certain devout Church-woman provides an annual income for use in the support of St. Luke's Hospital in which she had been interested during her lifetime.

Your interest in some particular feature of the work of the Church can be perpetuated through a similar provision in YOUR WILL.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES
OF AMERICA, 281 FOURTH AVENUE, NEW YORK